

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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BAPTISTS IN ENGLAND.

By the kindness of a Ministering Brother, to whom the last annual Report of the English Baptists was sent, we have been obligingly favored with the means of making the following abstract:—

The annual meeting of the Ministers and members of the Baptist denomination was held in London, on Wednesday morning, June 20, 1832, at Church street, Blackfriars, and was more numerously attended than for some years past. Rev. James Upton presided, and prayer was offered by the Rev. James Pilkington. A Report was read by Mr. Belcher, of Chelsea, which he had been appointed to draw up, respecting the state of religion in the denomination at large. It presents a comparative view in forty counties of the Churches in 1790 and 1832. The number of churches in 1790 was 312—of pastors 266. In June, 1832, there were 926 churches and 768 pastors. If we calculate 65 members as being the average number in each church, the Calvinistic Baptists will amount to a fraction more than 60,000. If to these, we add, on the same calculation, 120 churches of General Baptists, this will add to the number of Baptists in England, 7,800, or nearly 68,000 in all. In 1795, the 24 churches in Northampton Association amounted to 1623 members, being an average of 67 in each church. In the five churches of Suffolk and Norfolk Association, the number was 402, which is an average of 80 in each; so that our present average of 65 to each church does not seem large. The 60,000 Calvinistic Baptists expend annually for the poor churches, for educating pious young men for the ministry, and for furnishing ministers with books, \$12,000; and for education in the Academies, \$17,777—being a whole total of nearly \$30,000. It is supposed that not less than 330 ministers, who were educated at the Academies, are now laboring in different places as pastors of churches. It will be seen, that, according to their numbers, the Baptists in England raise for Education and other benevolent objects not here named, a larger annual amount than the whole sum raised for similar objects in the United States, though our numbers are five times more than theirs, and, considering their titles paid to the church of England, and other oppressions from which we are free, our ability to do generously, were our numbers reduced to theirs, would even then exceed their means.—*Christian Watchman.*

The following is an abridgement of the Report presented at the meeting:—

To those of our brethren who have made the statistics of our body a subject of their study, it must be very evident that our undertaking is surrounded with no ordinary difficulties. The task is perfectly new; and were we only to state the changes which have occurred among us during the past twelve months, it would be giving but a very imperfect account of the real state of affairs in the denomination. Besides this, many of our brethren, not understanding our precise object, or not fully alive to its importance, have manifested some reluctance to the communication of information; or even if this had not been the case, not the half of our churches are united in Associations, and how could we obtain full information of those who are only known in their isolated capacity? Moreover, what man among us possesses so general a knowledge of our churches as to be able to range in imagination over the whole kingdom, to pass from one to another, and feel entire competency to state with confidence and candor the information he had acquired?—And, not to mention too many obstacles, to meet the expenses which a full and correct account would necessarily incur, no funds whatever have been provided. Amidst these and other difficulties, it has appeared to us desirable to take a retrospective view of the state of things among us for the last forty years; to show something of the Divine goodness to us as a body, that while we feel we have abundant reason to weep over the little we have personally done to promote the cause of the Lord Jesus, we may mark the wonders of His hand, and be encouraged fully to devote ourselves to his service, and aid the farther triumphs of our Redeemer's cross. We propose then to take a general view of the denomination in the year 1790, so far as the documents in our possession will allow, and compare it with its present condition. Should this prove interesting to our brethren generally, we trust they will feel induced to furnish us with information of facts as they occur, that in future years we may be enabled more fully to state the progress of the truth, and the advancement of our prosperity.

In the very hasty sketch we shall now present, we cannot, perhaps, do better than adopt the various counties in their alphabetical order. Beginning then with Bedfordshire, a county interesting to us, both as the scene of the birth

and the labors of our immortal Bunyan, and as containing more Baptist churches than are to be found in the same extent of population in any other part of the kingdom; we observe, that in 1790, Bedfordshire contained seventeen churches, and fourteen pastors; every one of which pastors have long ago been removed from the places they then occupied, and, with one exception, have entered on their eternal rest.—This county now includes twenty-two churches and about eighteen pastors. Eleven of these churches are united in an Association, formed in 1815, and including also the churches at Hallowston and Newport Pagnel; in their statement of 1831, they report only a clear increase of eight members.

Passing on to Berkshire, the seat of some of the most ancient of our churches, we see a more encouraging aspect. Forty years ago it presented but six churches, and four pastors; we have now fourteen of the former, and thirteen of the latter. Four of these churches are united in the Berks and West London Association, established in 1826, with six other neighboring churches; their clear increase last year was forty-one.

Next in order is Buckinghamshire, where we have indeed to present, during the period comprehended in this statement, a highly gratifying progress. In 1790 this county contained eleven churches, all of whom seem to have had pastors; now it presents us with thirty-one of the former, and twenty-seven of the latter. In 1814, the Buckinghamshire Association was formed, and fourteen of its churches, with the one at New Mill, Hertz, are united in it. These churches last year reported a clear increase of 82 members.

We pass over now to Cambridgeshire, where, though there is less visible union than in some other counties, as it contains no association of Baptist churches, no small degree of prosperity has been afforded. In 1790, ten churches existed here of our denomination, and five pastors; it has now twenty-six churches, and about eighteen pastors.

The next county in alphabetical order is Cheshire, where we have, during the past forty years, more than doubled. From three churches and one pastor, we have seen an increase to six churches and six pastors. We believe that no association exists in this county.

We now pass to a far distant part of the kingdom from the one of which we have just spoken—the county of Cornwall. Here we have now thirteen churches, and nine or ten pastors, while in 1790, we had but two of the former and one of the latter. Our brethren in that neighborhood have their periodical meetings to promote the interests of our Home Missionary Society.

In Cumberland alone have we within our specified limits to report a decrease. That county seems to have had forty years ago two churches, each of which had a pastor; at present the church at Broughton, is the only one in the county.

Derbyshire presents a very far larger number of Baptists, though but few of them are attached to our denomination. Since 1790 we have, however, increased from two churches to six.

Devonshire affords us a scene on which we can dwell with interest. Forty-two years ago this county could show us but eleven churches, and seven pastors, it has now forty-two churches, and we believe that not less than thirty-three of them are settled with pastors. About sixteen of these churches, in connexion with twenty-four others of Dorsetshire, Somersetshire, &c. are united in the Western Association. These forty churches last year enjoyed a clear increase of 163 members.

Of Dorsetshire we have but little to report: that little, however, is pleasing. In forty years it has doubled its numbers. It has now six churches, each of whom has its pastor.

Turning again to the north, we have to rejoice in the very pleasing addition made to our numbers in the county of Durham. In 1790, only two churches of our order were to be found in that county. We have now about ten, most of which are supplied with pastors. Several of these churches are united in the Northern Association, the oldest body of this kind in the kingdom.

We are now conducted into Essex, where our brethren have neither lacked diligence nor success in the labors they have pursued for the advancement of the Redeemer's cause. 1790 presented to us ten churches, nearly all of whom had pastors; now we can happily number thirty-one churches, and, we believe, not less than twenty-eight pastors.

Passing on to Gloucestershire, we have again to rejoice in the kindness of God as shown in the increase of his kingdom. Forty years ago, we could number sixteen churches, and about twelve pastors; we have now to rejoice in double the number of the former, very few indeed of which are destitute of one to rule over them in the Lord.

We turn now to Hampshire, nor can we scarcely go to any part of the kingdom where our increase has been larger than in this county. In 1790 we had but seven churches; we have now about thirty-six, and probably thirty pastors.

It is not in our power to say much of Herefordshire, excepting that we have marked its growth from two churches to eleven or twelve, nearly all of whom are favored with pastors.—Few of them, we believe, are united with any local Association.

Nearly as small will be the degree of information we can give of Hertfordshire. Our brethren there have no distinctive bond of

union, but we report with pleasure, that they have increased from nine churches to fifteen.

Huntingdonshire presents again a progress, though far less than some other counties.—Forty years ago it had eight churches, it has now eleven.

We turn now to Kent. Here, in 1790, were sixteen churches; it has now not less than thirty-eight, nearly all of which have pastors.—Twenty-three of these churches, with five in Sussex, compose the Kent and Sussex Association, formed in 1779, and which last year reported an increase of 118 members.

Lancashire next claims our attention. Here we are gratified to report the existence of thirty-four churches, being an increase on the number which existed forty years ago of about twenty.

Leicestershire is another county where we have very happily increased in number, and this, though it is the principal seat of our General Baptist brethren. In 1790 seven churches were reported in this county, we have now nineteen.

In Lincolnshire, though this also is occupied by a large number of our General Baptist brethren, we are happy to say the cause has made very pleasing progress. While our fathers could only have told of four churches within its limits, we can refer to fifteen or sixteen.

We turn now, and, on some accounts, with deep regret to London: for though within the last forty years, we have seen our churches advance from twenty-three to thirty-nine, we feel that, in proportion to the vast increase of its population, they have increased far slower than in almost any other part of the kingdom.

To the parts of Middlesex, of which we are to speak as distinct from London, we are enabled to refer with far more pleasure than to London itself. At the commencement of the period of which we have all along been speaking, Middlesex had but three churches and one pastor, it now contains twenty-four churches and about twenty pastors.

We now travel in imagination to the confines of another country, and place our friends in Monmouthshire. About twelve churches existed in this county in 1790, now there are nearly forty, and about the same number of pastors.

We turn now to Norfolk. Forty years ago, and we could only count eleven churches in that large county; we can now visit nearly forty.

With Northamptonshire, many of our best feelings are associated as the birth-place of our Foreign Mission, and as the residence of several in years that are past, whose history is identified with that of the denomination. Nineteen churches were found in this county in 1790, it now numbers forty-three.

Of Northumberland we can say that its churches have increased from two to four.

Of Nottinghamshire a similar remark may be made. It had in 1790 three churches of our denomination, it has now six.

The increase of Oxfordshire has been far greater. Instead of five churches, we can enumerate thirteen or fourteen.

Rutlandshire. We believe that we never had more than one church of our denomination in that county.

Shropshire. From four churches which the county contained forty years ago, it has increased to seventeen.

Somersetshire. Instead of fifteen churches, which existed in 1790, we now number forty-eight, many of which are large, and nearly the whole of them are supplied with pastors.

Staffordshire furnishes matter for joy. Two churches only existed forty years ago; there are now about seventeen.

Still more gratifying has been the increase in Suffolk, which has risen within the period of which we are speaking from three churches to thirty-seven, some of which are large.

Surrey. In this county, as distinct from London, there existed in 1790 but two churches and one pastor; we now know of nearly twenty.

Sussex, from eight churches has increased to thirteen.

Warwickshire. Its seven churches have risen to eighteen.

Wiltshire has a yet more gratifying aspect.—It contained forty years since thirteen churches, and not more than seven pastors; it has now upwards of forty of the former, and about thirty-five of the latter.

Of Worcestershire, we report an increase of its churches from nine to twenty-two, nearly the whole of which are supplied with pastors.

Yorkshire appears the last in our list, but certainly not the least in importance. We have seen it rise from twenty-eight churches to nearly sixty, by very far the largest number of any county in England. In addition to the Association referred to in connexion with Lancashire, eight of the churches in Yorkshire are united in a new Institution, called the East and North Riding Association.

It must gratify every heart to see, that in this comparatively short period the number of our churches, to say nothing of congregations where no churches are formed, has increased nearly three-fold. If this has been effected by the feeble efforts we have employed, what might not have been expected from the hand of God, had Zion put forth her full strength! Surely we have abundant reason both for humility and confidence. Cordially as we must rejoice in the increase of other Denominations of Christians being equal with our own, it surely becomes us diligently to extend what we believe

to be the purest system of faith, and the most scriptural form of discipline.

How solemn the fact, that not twelve ministers who sustained the pastoral office in our churches forty-two years ago, are now living, nor six occupying the stations they then filled!

If we do not place before this meeting interesting statements in reference to the progress of our denomination in Wales, in Scotland, and in Ireland, it arises principally from the want of information which some of our esteemed brethren could have furnished, and which may probably be communicated for future reports.

It is presumed that no statement, like the present, would be considered complete, if it did not make, at least, a brief reference to some of the principal societies among us for the extension of the knowledge of Christ.—First, then, in the list must be placed the Baptist Fund, established so long ago as 1717, for the purposes of affording aid to the poorer churches in the country, of educating pious young men for the ministry, and of furnishing ministers with books. To these important objects it continues to devote about £2,700 annually.

Academies. That at Bristol has existed ever since the year 1770; the other three, at Bradford, Stepney, and Abergavenny, have all originated within the last thirty years. Together they devote about £4000 per annum to the great object, and there are probably not less than 330 ministers, who studied under their patronage, now laboring as pastors of our churches.

We cannot, beloved brethren, close this brief summary, without directing your attention to the vast importance of renewed and increased labors in our holy cause. Our churches report, in their individual state, but comparatively small additions; thousands and tens of thousands are dying around us, ignorant of Christ; the world is in a state of motion, and needs the Gospel to restore it to peace; and we are soon to be called from our work to render our account to our great Master. Let us then labor—let us unite—let us report to each other our sorrows and our joys—let us sympathize and mingle together all the holiest and best feelings of our hearts—let us cultivate the spirit of the Redeemer in the prosecution of our work—let us be dependent on the Spirit of Jehovah for the prosperity we ardently desire;—and "God, even our own God, shall bless us, and all the ends of the earth shall fear him."

From the Philadelphia.

HENRY KIRKE WHITE.
No marble marks thy couch of lowly sleep,
But living statues there are seen to weep:
Affliction's semblance bends not o'er thy tomb,
Affliction's self deplores thy youthful doom.

It has been well said, that genius is not confined to the dignified or noble. There never was a more striking instance of the correctness of this assertion, than that of Henry Kirke White. Descended from parents, occupying comparatively, a very humble station in society, he displayed abilities of the highest order, and forced his way, through almost insuperable difficulties, to notice and distinction. His history presents the spectacle of an ardent and sensitive being, struggling against the pressure of poverty and the sneers of the world, emerging from his original obscurity, increasing and adorning the literature of his country, and finally, sinking in the bloom of youth, a victim to his untiring pursuit of knowledge and instruction. The records of his life also present an example of industry and perseverance, which should be faithfully observed by all who are desirous of obtaining eminence. Talents are useless unless exerted, and the brightest genius, unaccompanied by assiduity, may forever remain obscure and unnoticed.

Henry Kirke White was born in Nottingham, England, March 21, 1765. His father was a butcher, and his mother was of a respectable family in Staffordshire. From the years of three till five, he learned to read in the school of Mrs. Garrington. At six years of age, he was placed with the Rev. John Blanchard, and under this gentleman, he learned writing, arithmetic, and the French language. Some difference having arisen between his father and Mr. Blanchard, he was removed, and placed under the care of Mr. Shipley. At the age of fourteen, he was put at a stocking-loom; it having been determined that he should learn the hosiery trade; but it was soon found that he was very unhappy in this situation. He could not bear, as he said to his mother, the thought of spending seven years of his life in showing and folding up stockings; he wanted something to occupy his brain, and he should be wretched if he continued longer at this trade, or indeed in any thing except one of the learned professions. Owing to these complaints, after overcoming a variety of obstacles, he was articulated in the office of Messrs. Coldham and Enfield, attorneys and town clerks of Nottingham.—While in this situation, he learned the Greek and Latin languages, made himself a tolerable Italian scholar, and acquired some knowledge of Spanish and Portuguese. He was, at this time, a correspondent in the Monthly Mirror, and the pieces written for this production attracted some notice, and introduced him to the acquaintance of Mr. Capel Loft, and of Mr. Hill, the proprietor of the work. Their encouragement induced him, in the year 1802, to prepare a volume of poems for the press. The objects of this publication were, to enable him to prosecute his studies at college, and to fit himself for the church. He had determined

to change his profession, owing to a growing deafness, which threatened to preclude all advancement at the bar, and to the strong devotional bias which his opinions had taken. The Duchess of Devonshire consented that the work should be dedicated to her, and accordingly, her name appeared in the title page. Of this volume, a very unfavorable notice was inserted in the Monthly Review, for February, 1804.—The effect which it had upon Henry, may be seen from the following extract from one of his letters. He says, "The unfavorable review of my unhappy work has cut deeper than you could have thought; not in a literary point of view, but as it respects my respectability. It represents me actually as a beggar, going about gathering money to put myself at college, when my book is worthless; and this with every appearance of candor. They have been sadly misinformed respecting me; this review goes before me wherever I turn my steps; it haunts me incessantly, and I am persuaded it is an instrument in the hands of Satan to drive me to distraction."

In October, 1804, he quitted his employers, to whose entire satisfaction he had conducted himself, and went to the Rev. — Grainger, of Winteringham, with whom he remained one year. He then went to Cambridge, where he was distinguished as well for his classical knowledge as for his genius. Previously to going there, his health had become much impaired by the severe and unrelenting course of study which he had pursued; and his unremitting and increased labors while at college soon evinced a rapid close to his earthly career. At the general college examination, during his first term, he was pronounced the first man of his year; but so enfeebled was he by his exertions, that he was obliged to sustain nature by the use of stimulating medicines. He distinguished himself twice the following year; being again pronounced first at the great college examination, and also one of the three best theme writers, between whom the examiners could not decide. But these honors, so gratifying to his noble mind, were undoubtedly the means of heightening and increasing the disorder which was to terminate his existence.—Towards the close of the year he went to London, and when he returned to college, he was so completely ill, that no power of medicine could save him. His mind was worn out, and it was the opinion of his medical attendants, that if he had recovered, his intellect would have been affected. His brother Neville was just at this time to have visited him.—On his first seizure, Henry found himself too ill to receive him, and wrote to say so; he added, with that anxious tenderness towards the feelings of a most affectionate family which always appeared in his letters, that he thought himself recovering; but his disorder increased so rapidly, that this letter was never sent; it was found in his pocket after his decease.—One of his friends wrote to acquaint Neville with his danger: he hastened down; but Henry was delirious when he arrived. He knew him only for a few moments; the next day sunk into a state of stupor; and on Sunday, October 19, 1806, it pleased God to remove him to a better world, and a higher state of existence.

Thus perished, in his twenty-second year, Henry Kirke White, one of the sweetest poets which England ever produced. His poems have been collected and published by Mr. Southey, and they display beauties of the highest order. They are characterized by brilliancy of genius, fertility of imagination, strength and force of description; and by a plaintive melody which charms and captivates every reader. No one can rise from their perusal, without being struck with the peculiar pensiveness, which distinguishes them, and which was undoubtedly the result of that melancholy cast, which his mind had acquired by frequent and deep meditation. It has been generally remarked, that intense thought will produce sadness. This may be accounted for by the fact, that most of our reflections are of an unpleasant nature. The world is full of wretchedness and misery, and instances of depravity and corruption are of daily, nay, of hourly occurrence. We behold distress without being able to relieve; and witness wrongs when we have not the power to redress. It is not then surprising, that one, who, in addition to the contemplation of the misfortunes of others, was obliged to struggle with poverty and adversity himself, should not have been entirely free from melancholy feelings. Probably another reason for the pensiveness of his writings, may be found in his practice of composing during that portion of time which is devoted by the world to rest and forgetfulness. The night, when all around was silent as the grave, and wrapped in the veil of darkness, was his favorite time for study and composition. A number of his pieces were written during the night; and it is but natural to expect, that they should be, in some measure, tinged by the surrounding gloom.

Of all his productions, "Clifton Grove" is perhaps the most pleasing. The style is polished and flowing, the descriptions vivid, and the incidents related in a natural and interesting manner. The following lines contain a beautiful comparison of the pleasures derived from a contemplation of the charms of nature, and those deduced from the paths of vice.

"Say, why does man, while to his opening sight
Each shrub presents a source of chaste delight,
And nature bids him her treasures flow,

* Southey's Life of Kirke White.

And gives to him alone his bliss to know?
Why does he pant for vice's deadly charms?
Why clasp the siren pleasure to his arms?
And suck deep draughts of her voluptuous breath,
Though fraught with ruin, infamy and death?
Could he who thus to vile enjoyment clings,
Know what calm joy from purer sources springs;
Could he but feel how sweet, how free from strife,
The harmless pleasures of a harmless life,
No more his soul would pant for joys impure,
The deadly chalice would no more allure,
But the sweet potion he was wont to sip,
Would turn to poison on his conscious lip."

"Clifton Grove" is of a different character from the poem entitled "Time." The former pleases, but the latter astonishes. One is calculated to excite the sensibility; the other inspires feelings of a higher and more exalted character. One confines the thoughts to earth; the other raises them to heaven. This piece remains unfinished; but Henry never laid aside the intention of completing it, as some of its parts were among his latest productions. It exhibits a depth of thought, far beyond the general powers of the mind at so early an age. We append one extract.

"Behold the world
Rest, and her tired inhabitants have paused
From trouble and turmoil. The widow now
Has ceased to weep, and her twin orphans lie
Lock'd in each arm, partakers of her rest.
The man of sorrow has forgot his woes;
The outcast that his head is shelterless,
His griefs unshared.—The mother tends no more
Her daughter's dying slumbers, but, surprised
With heaviness, and sunk upon her couch,
Dreams of her bride. Even the hectic, laid
On Death's lean arm to rest, in visions wrapp'd,
Crowning with Hope's bland wreath his shuddering
nurse,
Poor victim! smiles.—Silence and deep repose
Reign o'er the nations; and the warning voice
Of nature utters audibly within
The general moral: 'tis us that repose,
Deadlike as this, but of far longer span,
Is coming on us—that the weary crowds,
Who now enjoy a temporary calm,
Shall soon waste lasting quiet, wrapp'd around
With grave eldies: and their aching, restless heads
Mouldering in holes and corners unobserved,
Till the last trump shall break their slumber sleep."

The limits of this article will not allow a more critical and minute examination. When we consider the youth of the author, his compositions abundantly prove, that if his life and health had been prolonged, he would have ranked with the highest class of British poets. His amiable manners, his mild and affectionate disposition, and the goodness and benevolence of his heart, rendered him the delight of his family and friends. He was deeply sensible of the obligations of Christianity, and he had firmly determined to become a minister of the everlasting Gospel. This determination he was not permitted to fulfil; and although we may regret his loss, we should reflect, that it is the duty of all men to be satisfied with the dispensations of Providence. MELMOTH.

Philadelphia, July 31, 1832.

From the N. Y. Observer.

THE OBSERVER OF THE TIMES.

PERSONAL RELIGION.

"Thou say'st I preach, Lorenzo, 'tis confest,
What if, for once, I preach thee quite awake?"
Young.

The clue to these papers, long ago, was that appeal of St. Peter on the day of Pentecost, "save yourselves from this untoward generation." We have tried to keep our hand upon it: and may fairly avow our object to have been, hitherto, as we trust it will be hereafter, to extend and urge the appeal of the Times for personal religion: religion for each one's individual self. In our last, we came directly to this point: suggesting the encouragement for its attainment which the present age affords, amidst the awful views of eternity which we recal in our past history, and which are revived or deepened amidst present or impending judgments.—Happy should we be if we could know, we had "so touched these themes" as to obtain the ear and engage the heart. Without knowing this, however, we resume the subject, thankful that we may commit our thoughts to a sheet which will be scattered widely over our land; which may enter some door of utterance: which may win its way to some needy and anxious heart. We wait not for the assurance which would cheer us; which, perhaps, would elate us; but issue forth again under the encouragement: "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not what shall prosper, whether this or that." Some may be scattered and lost: may we not hope at least, that here a kernel and there a kernel will yield a hundred fold?

We have referred to the appeal of St. Peter, principally, that we might notice in our present article, the character and course of the present generation as a fearful motive to personal religion. The generation is untoward. Its principles, its practices, its habits, its course, hurry us onward towards destruction, amidst the glorious opportunities of the Times, even as we know it was amidst the wondrous gifts bestowed by our Lord when he first led captivity captive. What an era of mercy was that, when the exalted Prince and Saviour poured out his spirit; and the gospel by which it wrought, was preached without distinction to every creature; and was glorious in the prayers and repentance and love of the day of pentecost, and the seasons which followed in Judea and all other lands! And yet what perverseness! What fatal principles they drank in greedily! What evil passions rankled and prevailed! What habits of wickedness cherished and strengthened, became fixed as the leopard's spots, as the Ethiopian's skin! What grossness of heart, what deafness of ear, what blindness of eye, what impossibility of conversion and salvation! and how at last destruction rolled its overwhelming torrent over Jerusalem and Judea, sweeping thousands and millions to their final ruin! If the Romans had spared them, the earth must have opened and swallowed up such abandoned wretches.

Now these things were our examples, to the intent we should not lust after evil things as they also lusted—they were written for our admonition upon whom the ends of the world are come." Who then can survey the time

who can look now upon Christendom without astonishment and fear? Could it have been thought that the new and unequalled glories of the present day would have proved so extensively in vain—would have so failed to arouse attention, to command awe and fear, to awaken desire, to win faith? Can we doubt whitherward the great river of life is flowing—where it will roll its multitudes of unchristianized immortals?

In the sanguine thoughts of youth, growing more sanguine with maturer years, because the glories of the times outgrew our youthful anticipations, strange visions rose upon our sight. Down that futurity to which we have arrived, and into which we are daily further borne, we looked and saw—the church all glorious within; strengthening her stakes and lengthening her cords; shedding abroad her light, and welcoming to her saving charge, whole families and villages and cities and states, knowing the Lord from the least to the greatest; to whom the Redeemer would not need to come ruling as with a rod of iron, or dashing in pieces as a potter's vessel. As we saw the dreariest wastes of heathenism suddenly changed into the gardens of the Lord, we turned and beheld the long planted and cultivated regions of Christendom, springing up and waving a wide and whitened harvest before our eyes.

But in the midst of hope the vision fails.—We awake and behold it is a dream. Not that we have come to doubt, that light is rising over the earth and hastening to the mid-day glory—that greater and greater multitudes will welcome it as it increases to the perfect day. But we do see upon the general face of society, and in the individual aspect of many with whom we associate, the indications of a willing blindness, which no intensity of light can cure—which might see the millennial sun arise, without being healed by its beams, without being saved from destruction. We do see such signs of growing and destroying sin as give occasion to apply to our contemporaries the ancient appeal, "Save yourselves from this untoward generation."

Why should it not be urged upon the Church? Can we look upon that sacred body without fear: without fear for ourselves, who are members of it; without more earnest struggles for personal salvation? The tares are still mingled with the wheat: the foolish with the wise. Religion to a fearful extent in the church is a matter of times and seasons, without a stay except in a sympathizing community; declining from its warmth and vigor when the tide of anxiety without ebbs again. Her "goodness" comes over her sometimes in all the freshness and fragrance of the morning: then vanishes suddenly like the morning cloud and the early dew.—What else, even in the church, can ensue but barrenness and death, unless a more thorough repentance be awakened; unless we flourish in a more enduring revival; unless it become the more general voice, "Come and let us return unto the Lord. Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning; and he shall come unto us as the rain, the former and the latter rain upon the earth." We give these warnings now, not to gain more numerous helpers in carrying salvation to those without, but to assure it more certainly to those within.—Nothing will save us who are within the church but a personal religion, an actual keeping of covenant with God: an enduring to the end.—The church, so feeble, so inconsistent, so impure, may well hear the demand, "Save yourselves from this untoward generation."

But let us consider the generation more at large.—What is the condition of the people?—How many now, day and night, in leisure and in business, on sabbaths and on week-days, in revivals and out of revivals, are found calling upon God, grasping eternal life, looking to the Author of Salvation? How many, so receiving the grace of God as to live soberly, righteously, godly, in this present evil world? On the other hand, do not most men make flesh their aim, earth and time their hope? Do not most men slight the covenant which writes the law upon the heart, and leave their inward parts vacant of the life-giving truth? Do not most men sin unchecked, and Satan, unresisted, drawing every day near to their ruin? What multitudes float on down the current of an untoward generation without stretching forth their hand, or raising their voice, or lifting their eye to the Redeemer, bending over them as they pass, with an ear to hear, an eye to pity, and an arm to save! Can we mistake, as we look abroad upon society, as we take even the slightest survey? How is the mass of the people occupied amidst the religious opportunity of the times? How do they spend their time; how employ their sabbaths; how use their bibles; how receive the discipline of Providence, "teaching them to profit"; how accept the invitations of the gospel; how meet the strivings of the spirit?—Are the people at large taught, and won, until with violence they force their way to the kingdom of heaven, stemming the current of sin and death? True, there are some—there are many, who are seen toiling their upward course, and every year, every month, perhaps every day and hour their numbers are increased: but how slowly!—Sometimes we know, the whole current of society has seemed to turn, until here, and there, we have been ready to say, surely, now, righteousness will fill our streets as water, and salvation will cleanse a willing community in its overflowing flood. But how soon has the flood ebbed again, leaving the stream which it seemed to have turned back, as full and as rapid as before: sweeping its ruin, until some fortuitous conjunction in the moral world might turn it back again with another spring-tide of momentary blessing!

The ruin lingers not. Look! how society fades away. What havoc death is making by ordinary means! What multitudes are constantly passing the gates of the grave which are never shut! What crowds are hurried through them now, by the destroying pestilence, and what other multitudes do they beckon after them as they pass! What a year of death, of

death in sin, may have begun! It is unkind to feel and express the fear that multitudes are passing unholy, unrepented, unpardoned, into eternity: that if the pestilence should sweep our cities and villages and our country, after the pattern of its beginning, it must bear the mass to ruin? Must not men be born into eternity, as they are in time, however that may be? Alas! men die not until their character is formed. As death never misses his mark, so he never strikes at random. When he strikes, he either loosens the last cord which binds the buoyant spirit of the saint to earth: or the last which holds back the sinner from his chosen ruin. It cannot be when the silver cord of life is sundered, that the praying soul, longing for holiness and heaven, will sink in sin and perdition. Can it be that the prayerless, self-excusing soul, without God in the world, will rise to holiness and salvation? We would deal tenderly in the sick man's chamber, we would tread softly on the dead man's grave.—

We would not dare assume the judgment of character at the hour of death, nor limit the desire which was vented, or the grace which was exercised in the last moments of the crucifixion. Yet as we said lately in view of the havoc of the pestilence, "Who can forbid or live the fear," that men die mainly as they live: that those who are without God in the world die without his favour and his holiness: "are driven away from their forfeited and finished opportunity to an undone eternity?" Oh, if there be not more rapid changes in society than have yet been witnessed, what a mass of men must speedily die in sin! whether in the common course of Providence, or by calamities before unknown: over whom must be sung not the hymns of salvation, but the dirge of divine compassion over lost Jerusalem, "Oh that thou hadst known the things which belong to thy peace, but now they are hidden from thine eyes."

We know the plans and efforts of the times seem to check these forebodings. The church is strengthening her stakes and lengthening her cords, to give room and secure abode within the curtains of her habitation; and unusual multitudes are hastening as a cloud, and as doves to their windows. But let us not be deluded by the ingress of a few hundreds, from millions perishing in sin. We rejoice in the advances of the last thirty years, but how slow yet is the progress of salvation over villages and towns and cities and states and countries! Alas! what is Christianity yet, to multitudes, but the safeguard of their houses and lands, or at most, their encouragement to live without God in the world, in the hope of dying in his favor.—How many are trifling with their little sins, allowing them to grow to enormity and ruin: slighting the Saviour who came to detect and to cure the inmost error of the heart! What avail our bibles, our tracts, our Sabbath schools, our ministry, our revivals, our missions, echoing back more than the ancient kindness of the gospel; reflecting back more than the ancient miracles, if we slight and abuse them all.—True, the gospel feast was never so richly spread; the doors were never so wide open, the call never so went forth into the streets and lanes and highways and hedges, compelling all to come in: yet what will it avail to those who will not enter and sit down at the blessed feast?

We know too, that as we extend our thoughts over the glowing future, the view of beauty and glory dispels all the darkness and gloom. As our eyes seem to be greeting the mild dawns of the millennial day, we fancy all men about to be covered with the cheering light of the morning. Yet we know, that on that other day, when the Sun of Righteousness arose on the Jewish race with healing in his wings, they only were revived and cheered and saved, who welcomed the light: while the blinded multitude were blasted in the heat of a day which burned as an oven. The millennial morn will come. It will not tarry, even for the welcome of universal man. The sin and blindness of men will not keep back the sun which hastens to cover the whole earth with light. Even now, the first beams may be about to be flung with a radiance, surpassing all the glory earth has yet seen. Yet come now or when He may, bursting from the womb of the morning, to run his great course, those only who fear and love his name will see the millennial sun in beauty and glory; that day shall burn up the remnant like stubble: shall leave them neither root nor branch! A consuming fire will devour.—What will ye do if it be already kindled?

For the Christian Secretary.

MR. EDITOR.—It is quite natural that every history should receive a tinge from the cherished sentiments, or the local, or denominational prejudices of the writer. It therefore becomes every reader to be on his guard, lest his mind receive a wrong impression from the partial, or distorted view of facts presented by the historian.

It certainly is of vital importance to the interests of truth that those compendious histories which are designed for the instruction of youth in our seminaries of learning should be as free as possible from partial, or distorted statements of facts.

I have just been looking over the histories of the United States written by Goodrich, Webster and Hale. All of them possess some excellencies; but none more than the latter—and this is free from some gross defects which are found in the two former.

Please publish the following notice of the first settlement of Providence by the illustrious Roger Williams and his company as they stand recorded in each work, and then let Baptists, and every unprejudiced mind determine which of the three to choose, to lay before their children.

Testimony of Goodrich, Hist. p. 29.

"This year, 1636, Roger Williams, having been banished from the colony of Massachusetts in 1634, removed with his family to Moosawic, and began a plantation, which he called Providence. From this we date the settlement of RHODE ISLAND.

"Williams was a minister of Salem; on ac-

count of promulgating opinions, civil as well as religious, which were contrary to those prevalent at that day in the colonies, though some of these are now universally admitted to be just, he was summoned, in 1636, to appear before the general court, and the ministers of the colony. Mr. Hooker was appointed to dispute with him; but being unable to induce him to renounce his opinions, he was sentenced to depart out of the jurisdiction."

Testimony of Webster, Hist. p. 111.
"Settlement of Providence. A clergyman, named Roger Williams, who arrived with the colony of Massachusetts in 1630, became disgusted and removed to Plymouth, where he assisted the Rev. Mr. Smith, for two years. In consequence of some discontent, he left that town and went to Salem, where he was chosen to succeed Mr. Shelton. But he was charged by the magistrates with holding dangerous doctrines, his settlement was opposed and he was banished. He first went to Seekonk, now Rehoboth, and purchased a tract of land of the sachem; but as this was within the jurisdiction of Plymouth, he was desired to remove. Accordingly, in the spring of 1635, he entered into an agreement with Miantonomy and Canonicus, sachems of the Narragansets, fixed his residence at Moosawic, and called the place Providence."

Testimony of Hale, Hist. p. 66.
"ROGER WILLIAMS, who was banished from Massachusetts, for avowing the doctrine, that the civil magistrate is bound to grant equal protection to every denomination of Christians, a doctrine too liberal for the age in which he lived, repaired to Seekonk, where he procured a grant of land from the Indians. Being informed, by the governor of Plymouth, that the land was within the limits of that colony, he proceeded to Moosawic, where, in 1636, with those friends who followed him, he began a plantation.

"He purchased the land of the Indians, and, in grateful acknowledgment of the kindness of heaven, he called the place Providence. Acting in conformity with the wise and liberal principle, for avowing and maintaining which, he had suffered banishment, he allowed entire freedom of conscience to all who came within his borders. And to him must be given the glory of having first set a practical example of the equalization of all religious sects in the same political community.

"His benevolence was not confined to his civilized brethren. He labored to enlighten, improve, and conciliate the savages. He learned their language, travelled among them, and gained the entire confidence of their chiefs. He had often the happiness, by his influence over them, of saving from injury the colony that had proclaimed him an outlaw, and driven him into the wilderness."

It should be understood that Goodrich and Webster have written for their own gratification and emolument, and their books appear under the sanction of their own names, while Hale's history has been subjected to the examination of a "Committee of the American Academy of Languages and Belles Lettres," and is published under their sanction with a liberal premium awarded to the writer for the faithfulness and talents with which he has executed his work.

It is time that ample justice were done by the historians of our country to the fair fame of those early asserters of the rights of conscience, who fled from the tyranny of Massachusetts to seek an asylum in the then savage wilderness of Rhode Island. B.

We learn that the Rev. Professor Peck, being about to engage on an agency in France under the patronage of the American Baptist Board of Missions, has resigned his Professorship in Amherst college. Two vacancies in the Board of Trustees were supplied by the election of the Rev. Dr. Brown, of Hadley, and the Rev. Dr. Packard, of Shelburne.—About 20 alumni of the college received the degree of A. M. No honorary degrees were conferred.—Boston Recorder.

From the Christian Watchman.
WORCESTER ASSOCIATION.

The thirteenth anniversary of this Association was held at Bellingham, on Wednesday and Thursday 15th and 16th inst. The public exercises were commenced with religious worship, which was opened by prayer from Professor Newton, late Pastor of the Bellingham church, and now at Waterville College. Rev. Appleton Morse, of Fitchburg, delivered the Association Sermon, on the "ground of success among the primitive churches." From 2 Cor. vii. 1—4. A collection was afterwards taken for the relief of the orphans and widows of deceased Baptist Ministers, amounting to \$20 52. The Association was organized by the election of Rev. Abiel Fisher, Moderator, Brethren F. Augustus Willard and Alonzo King, Clerks, and Deacon Daniel Goddard, Treasurer.

The intelligence disclosed by the letters from the churches was of a very gratifying character. The present state of moral feeling and Christian activity among the churches generally, though undoubtedly below the Gospel standard, is still, in many of them, more than usually interesting. Almost all have had, during the last year, considerable accessions by Baptism; and five or six of the churches have enjoyed interesting revivals. The whole number of communicants in the Association is 2075.—Increase since last year 236. Liberal contributions have been made during the year to various benevolent objects, though there is not a wealthy church in the Association.

Mr. Lockwood from the Newton Theological Institution, was introduced to the Association, and made a statement of the present condition and wants of that Institution; after which it was

"Resolved, That we consider the success of the Newton Institution of the highest importance to the prosperity of our churches, and that we recommend it to their liberal patronage."

The character, importance and prospects of the present Massachusetts Sabbath School Union were presented to the assembly by Mr. Colby, the present Secretary. His views were afterwards sustained by addresses from Brethren J. Going, Train, Goddard and Willard; and it was then

"Resolved, That we rejoice in the formation of a Baptist State Society for the promotion of Sabbath Schools, and that a subscription be now taken in aid of its funds."

"Resolved, That we recommend to churches and to Schools to make their Pastors and Superintendents members for life of the Massachusetts Sabbath School Union—to take the Sabbath School Treasury, and to patronize the Depository of the Union by sending there to purchase or to replenish their libraries." A subscription was taken in accordance with the first resolution, amounting to nearly 70 dollars.

A resolution was passed, recommending the Newton Institution to the patronage of their brethren, and about \$70 were collected for its use. A resolution was likewise passed, recommending the institution of a High School in the county of Worcester, for which more than \$2000 are already pledged; \$5000 wanted in all, which it is believed will soon be raised. This Association has done much for benevolent objects, and will, we trust, continue to make liberal donations.

CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 8, 1832.

At the Monthly Concert of Prayer in the Conference Room of the Baptist Church, in this city, on Monday evening last, extracts were read from the journals of Bro. Mason and Kincaid, and also extracts of letters lately received in this city from brother and sister Jones; from all which, it appears that the Lord is crowning with signal success, the labours of all the missionaries in Burmah, as well those of the native converts and itinerants, as the more enlightened ones sent from our own shores.

The worth of sovereign grace is in constant progress among the Karens and Burmans proper, and also among the British soldiery. Of the former, 20 at one time have, after repeated and scrupulous examinations, been admitted to baptism. Some of these received their awakening under the preaching of the lamented Boardman, at his first visit to their dark abodes, and others on hearing the testimony from his dying lips, when in their presence he finished his course and entered into the joy of his Lord. Others were awakened, and some brought into liberty while beholding the administration of gospel baptism; and yet others by the faithful and pious labours of native brethren.

The "English Church," so called, at Maulmein, composed of converted English soldiers, their wives, &c., consisted, at the last dates, of 100 members; and the work of grace is still progressing among them with unabated energy and success. To the conversion of these troops, every means in use, however simple, seems to have been blessed. The preached word awakens and comforts, and the religious tracts sent from this country, have, in the hand of the Spirit, wrought wonders in turning the stupid, and the swearing, and the drunken sinners to the wisdom of the just. Nor has Sabbath school labour been in vain, as appears from the following circumstances.—Sister Jones, upon her arrival at Rangoon, being unable to teach only in her own language, got up a Sunday school among the children of the English soldiers. These troops were afterwards removed to Maulmein. Bro. and sister Jones, also, after a time, took up their abode at the same place, where she was called upon by the wife of a soldier, and informed that, by the incessant importunity of her little son, (who had been one of sister J's pupils at Rangoon,) she and her husband had been persuaded to repair to public worship, and, by the blessing of God, had both been converted to the faith of Jesus; of them both it is said, they are among the most excellent of the church. Nothing is said of the piety of the child.

We would not, in these remarks, have been at all particular, but left the public to learn for themselves, from these journals in the Am. Bap. Magazine, only for two reasons.—First.—Very many are, (we think criminally) destitute of the Magazine, and of other religious periodicals, the pages of which, teem with spirit-stirring accounts of the success of the gospel among the heathen; and, being ignorant of the facts, cannot participate in the joys of others, nor feel an interest in the cause. Second.—The fact that divine and increasing success attends every step of pious effort in the missionary enterprise, is sufficient, in all reason, to overthrow the objections of the most scrupulous person in existence. If it is possible for any real lover of God to doubt the propriety or duty of these efforts, enough to withhold his prayers, or his property, or both, from their promotion, the facts which have transpired, must, of necessity, dispel his doubts, confirm his faith, and bring him with all his possessions into action.

It should seem, that if objections still remain on the minds of professors of religion, after knowing the astonishing success with which God has been, and even now is crowning the labours of his servants in every quarter of the globe, such doubts must be the offspring of a heart too morbid to be the receptacle of grace, or the abode of the love of God. We would not judge a brother, but, if the effect produced by these heart-cheering tidings does not furnish a test of our piety, we greatly misapprehend them. It seems to us that the tidings, both from Burmah and the Indian stations at the west, are sufficient to clothe with shame every individual who pretends to religion, and is yet opposed to the work and support of missions. Such opposition places the opposer necessarily in the ranks of infidelity, Jesus himself being judge. Hear him, "He that is not for me is against me; and he that gathereth not with me scattereth abroad." We close with a query and a word of remark. Are there not thousands in the churches who will not take religious publications only because they feel, upon reading them, an unwelcome urgency pressing upon their consciences, to live and act according to the dictates of that holy religion which they have professed? If so, we would only say to such,—gripe your self a little longer, shut your eyes to the light, and deafen your ears and harden your hearts to the language and sensibilities of piety a little longer,—keep on your present course, sustain your claims to discipleship and exclusive purity and spirituality as well as you can—pretend to confidence in God as you will—say that you love Him, however in works you may deny Him—and when called for, unclench your dying fist, leave your hoarded wealth by the side of your death bed, leave all and go—go to meet your judge. In his hands you are left sure that no injustice will be done.

CIRCUIT SCHOOLS.—Mr. Hall, of the "Teachers Seminary," says the Family Lyceum, has commenced a system of circuit teaching, in several towns in the vicinity of his school. The plan is, to have several schools or lyceums established, to which he will give a course of weekly instruction, or rather aid them to instruct themselves in various branches. We think the plan a good one.

LECTURES ON COMMON SCHOOLS.—Mr. Milo P. Jewett, one of the Secretaries of the American School Agents Society, proposes to meet teachers, parents, and children, in several towns in this state, for the purpose of exhibiting the use of apparatus designed for Common Schools, and some of the improvements in the mode of conducting schools. Mr. Jewett is recommended as an experienced and well qualified instructor, by Mr. S. R. Ball, Principal of the Teachers' Seminary, Andover.—Mr. Josiah Holbrook, Rev. Asa Rand, and several other competent judges. The Berkshire Lyceum have expressed their high satisfaction with his efforts.

Mr. Jewett will visit the following towns in the following order:—Suffield, Monday, September 17—Granby, Tuesday, 18—Simsbury, Wednesday, 19—Canton, Thursday, 20—Farmington, Friday, 21—Bristol Saturday, 22—Berlin, N. Britain, Monday, 24—Southington, Tuesday, 25—Waterbury, Wednesday, 26—Woodbury, Thursday, 27—Watertown, Friday, 28—Plymouth, Saturday, 29—Hartwinton, Monday, October 1—New Hartford, Tuesday, 2—Winfield, Wednesday, 3—Colebrook, Thursday, 4—Norfolk, Friday, 5—Winchester, Saturday, 6—Goshen, Monday, 8—Torrington, Tuesday, 9—Litchfield, Wednesday, 10—Washington, Thursday, 11—New Milford, Friday, 12—Kent, Saturday, 13—Sharon, Monday, 15—Cornwall, Tuesday, 16—Salisbury, Wednesday, 17—Canaan, Thursday, 18—Vernon, Saturday, 20—Ellington, Monday, 22—Tolland, Tuesday, 23.

TREATISE ON EPIDEMIC CHOLERA. Including a Historical account of its Origin and Progress. By A. Brigham, M. D. Hartford, H. & F. J. Huntington; pp. 368.

The above work, presenting at one view, the commencement, and progress to the present time, of this most formidable disease, with the curative treatment which has been tested by men of the first standing among the faculty in the several countries, and the various success attending the remedies, is much needed at the present time. The author's plan is as follows:—1. History of the cholera previous to 1817, and from 1817 to 1832. 2. History of the symptoms in Asia, Europe and America. 3. Appearances on dissection. 4. Treatment in Asia, Mauritius, Europe, England, Canada and U. States. 5. Lectures on the cholera by Broussais, Paris. 6. Causes of cholera. 7. Evidence that it is contagious. 8. Objections to the same. 9. Evidence of its non-contagious nature. 10. Means of prevention. 11. An enquiry.—Is the present epidemic cholera a different disease from the common cholera morbus? Has a similar epidemic prevailed before in this country? What agency has been in producing and aggravating epidemic cholera? Added to this is an appendix, showing the recent progress of the cholera in Europe, Canada, and the U. States.

The whole presents a mass of well digested information on each of the above topics, drawn from the most authentic sources, more copious than can be found in any other work on that subject. The mechanical execution of the work, including the map which accompanies it, is highly creditable to the publishers, H. & F. J. Huntington, who now offer it to the public.

FAMILY LYCEUM.—A weekly sheet with the above title has been commenced in Boston, under the care of Mr. Josiah Holbrook, the well known and efficient friend of education. The Nos. that have been issued are interesting and useful. Price, \$2 per ann. in advance.—6 copies for \$10.

THE CHOLERA. We are happy to say, appears to be decreasing, in most places throughout the United States. The Board of Health in Philadelphia and in New-York, in consequence of the small number of cases, have discontinued their reports. The health of our city continues unusually good.

The subject of Mr. Davis' lecture to be delivered before the Lyceum, on Monday evening, is a novel one, and many persons have expressed a desire to hear what may be said "on the duty of courtesy between those who differ in opinion." It is hoped none will be deterred by the apprehension of not finding room, as provision will be made to accommodate all.

For the Christian Secretary.

LINES

Written by a Baptist minister from England, after visiting the rock in Providence, R. I. where Roger Williams first landed.

Oh Freedom! how sweet is thy breath to the soul
That has felt the oppression of tyranny's rod;
Tis a heaven of delight to escape from control,
Where none can molest us in worshipping God.

To force my religion, is hell's work refined,
The iron bound conscience is antichrist's slave;
Free as air, or the light, should be every mind,
Here God sole dominion demands, and should have.

If my worship's mistaken, my judgment convince,
But punish me not for my thoughts or my deeds;
That's Christ's sole prerogative; He is my Prince,
My soul came from Him, and to Him it proceeds.

O Williams! thy name is embalm'd on my heart,
Whate'er were thine errors, thy law speaks thy praise,
Full freedom on every hand to impart,
Without cruel force in our thoughts or our ways.

This, this was thy glory,—and could'st thou again
Revisit thy empire, thou wouldst not repent
To witness religion in liberty's reign,
For it has accomplished the thing that thou meant.

Religion intrench'd by the state has grown,
Seeds harmoniously sown—feel themselves free;
Each follows whatever he thinks is the truth,
And all feel delight at remembrance of thee.

CONNECTICUT PEACE SOCIETY.

The progress which Peace Societies are making in various parts of the world, affords much encouragement to those who take an interest in this department of Christian benevolence. The impression which has existed in the minds of many, and even among those who profess to be followers of the Prince of Peace—that these Societies, although

most praiseworthy in their object, can accomplish but little, practical good,—is fast wearing away; and the only true sentiment with regard to them, gaining ground, that, by enlightening and influencing public opinion, in showing the horrors, the impolicy, and the wickedness of war, they will, at length, through the medium of this public opinion, infuse a new spirit into the government of the world, and bring about such a change in the intercourse of nations, as to have this intercourse conducted on the principles of the Gospel of Jesus Christ.

This Gospel, it is often said, must first pervade the earth, before men will abandon the practice of war. Spread the Gospel, and peace will follow in its train, without wasting our efforts upon the comparatively useless object of Peace Societies.

Are all benevolent associations, then, useless, the objects of which would be accomplished, if the Gospel of Christ were universally known, believed, and obeyed? In promoting such benevolent associations, on the contrary, we but promote the diffusion of the Gospel itself. We present to public attention separate departments of the general system and scope of the Gospel. On the well known, and most important principle of the *division of labor*, we lengthen and deepen each of the channels of christian effort, that they may swell more quickly and extensively the one broad stream of christian benevolence.

The Connecticut Peace Society only wish, that the claims of such societies may be fairly and candidly weighed; and that the friends of universal peace, the friends of the Redeemer, the friends of war, would but examine the subject, and make themselves acquainted with all the *fa* connected with it. If this were done, there is no doubt what the result would be; and that Peace Societies, sustained by an enlightened, christian community, accomplish great and immediate practical good; and that, while acting under the influence of the Gospel, and in accordance with its spirit, they would speedily become most powerful instruments in promoting the universal diffusion of this Gospel.

To present these claims to the citizens of this state, it has lately been resolved by the Connecticut Peace Society, to employ two agents, to address the public, and to form auxiliary societies, in the principal towns of the respective counties, in which no such societies yet exist.

These agents, it is expected, will soon enter upon the discharge of their duties; and all who wish well to the cause of *peace on earth and good will towards men*, it is devoutly to be hoped, will give them their attention and co-operation.

By order of the Society,
T. H. GALLAUDET, Secretary.

ORPHAN ASYLUM.

It will afford pleasure to the benevolent, to learn that an Asylum for Indigent Boys is established in this city, bearing the name of the *Orphan Asylum*. A meeting of the Society was held on the 1st inst., when a Constitution was formed and Directors chosen to act until June next, the time appointed for holding the annual meetings and choosing Directors. Subscriptions for this object have been commenced, and the cheerful manner in which the contributions have been made, is sufficient proof that the object meets universal approbation, and that there will be no want of funds so long as the Society is well conducted.—*Con. Courant*.

General Intelligence.

From the New York Daily Advertiser.

LATE FROM ENGLAND.

FROM LIVERPOOL, July 29.

Belgium and Holland still continued to occupy a considerable share of public attention. The London Conference it is stated have agreed upon certain new propositions for the settlement of the question. This scheme, which is to be embodied in a sixty-seventh protocol, by expressing the satisfaction of the Conference at the willingness exhibited by the King of Holland in his last proposition to come to an arrangement, and though they declare those propositions inadmissible, express their readiness to change some points in their project of a treaty for the dissolution of the union between Holland and Belgium. This alteration appears to be the appointment of commissioners by the two powers, to meet at Aix-la-Chapelle, to negotiate and conclude an arrangement in relation to the division of territory, and at Utrecht in relation to the division of the National debt. On the subject of the navigation of the rivers, which separate or traverse at the same time the Dutch and Belgian territory, the Conference however say, it is to be understood that the principles already laid down by them shall be definitively adopted.

We are happy to perceive that the destruction of Antwerp which was threatened, according to our last accounts, by the Baron Chasse, who commands the citadel, is at least for the present averted. One letter from Brussels, states, that it is believed the King of Holland, in order to gain time, would propose to leave the settlement of all the disputed points to the arbitration of the United States. The arrangement which places a son of the King of Bavaria on the Throne of Greece, appears to be very unpopular in London. It is believed that he will be a mere tool in the hands of Russia. The guarantee given by England for the payment of a loan to be raised for Prince Otto, had been the subject of discussion in the House of Commons, as had also again, the Russian Dutch loan; the ministers, who were rather rudely assailed by the Tory members, carried their point by large majorities.

We lament to perceive that the cholera prevails to a serious extent in London and throughout England generally. The Government will not publish official reports of the state of health of the Metropolis, yet it is evident from many many circumstances, that the pestilence is making great ravages there.

The subject of tithes in Ireland, and the putting down by government of large assemblages of people in that country, still give rise to very acrimonious debates in the House of Commons. In these, Mr. O'Connell and Mr. Stanley, the Irish Secretary, are the most prominent speakers.

A general action has been fought between Don Pedro and Don Miguel, near Coimbra; the former having 8000, and the latter 12,000 men, when Don Miguel was completely defeated.

The marriage of the Princess Louise, daughter of Louis Philip, with Prince Leopold was to take place in a few days. The Duke de Reichstadt, the legitimate son of Napoleon Bonaparte, died of consumption at the palace of Schœnbrunn on the 24th of July. The Emperor of Austria, gave him the funeral honors of an Archduke, and interred the corpse in the Imperial family vault on the 24th.

The Most Rev. Dr. Curtis, Catholic Primate of all Ireland, died of cholera at his residence in Drogheda.

From the London Morning Chronicle.

Were St. Paul to return to life, and to pay a visit to Ireland, he would be extremely puzzled to understand how, in a Christian Church, a Bishop should revel in the produce of 100,000 acres of fertile land, and the tithes of a number of churches, while the poor, to whom all the funds of the church were originally given, were perishing around him in the ditches for want of relief. It is impossible that the inhabitants of Ireland, who do not belong to that church, who, according to concurring testimony, amount at least to nine-tenths of the population, (some say fifteen-sixteenths,) will rest satisfied till the different religions are placed on a footing of equality. We have no fear of the property now possessed by the Protestant Church getting into the hands of the Catholic Church; but the best way to prevent such a transfer is to sell all the lands and the tithes, and apply the proceeds to the extinction of the national debt.

EMIGRATION.—Yesterday, the ship Hudson left the London Dock, for New York, with 170 passengers on board, principally mechanics, amongst whom were several tailors, carpenters, watchmakers and smiths, with their wives and families, who intend settling and spending the remainder of their days in the United States. There are also several tradesmen of small capital, and agriculturists who have disposed of their farms for the purpose of emigrating to America.—*London paper*.

THE PLAGUE OF FIERY SERPENTS.—The following is an extract of a letter dated Bassorah, the 24th of August, 1831, and received in Calcutta by an Armenian gentleman. Almost every country in these regions of the globe has been visited by a dreadful visitation of Providence. You must have been, long before this, informed of the many calamities that have befallen the devoted city of Bagdad, and the places adjacent to it. News has also been received from Hanadan, or the ancient Ecbatana, of the occurrence of another natural calamity in that place. The city is described to be literally infested with a species of fiery serpents, the bite of which is followed by immediate madness, which in the course of a very short time, terminates in the death of the sufferer. The streets of the town are said to be choked with dead bodies, which are fed upon by dogs and jackals! The inhabitants are seized with consternation and trepidation, not knowing where to fly from the anger of the Almighty.—*India Gazette*.

FRANKLIN, LOU, Aug. 15.

THE PIRATES.—A few weeks since it was reported at this place, that five or six men of suspicious appearance had landed on one of the small islands near our coast, of Bayou Cailloux, with a considerable quantity of specie. Several of our fellow citizens volunteered their services and procured permission from the collector to go in search of the pirates—or those supposed to be pirates. The company has returned, with \$2400, Mexican coin, which they found in the possession of some individuals on Bushy Island. They have taken into custody four in number, who are to be examined to-day, before the committing magistrate. One of the men brought up for trial states, that from what he has been able to learn, the money was brought to the Island by a Frenchman, who spoke the English so imperfectly as scarcely to be understood; name not recollected—who, when questioned about the manner in which he had obtained the money, said that he had been employed to carry a family from Mobile to the Spanish country, where he remained, and continued trading until he had amassed the money he had with him; He brought to the Island seven sacks, one of which, appears to us to be marked diamond T, with the figures 432. The sacks are made of common hemp bagging.

From these facts, and other circumstances, we doubt not but this money was taken from the schooner Ajax. It appears that the Frenchman made those on the island believe, that he came honestly by his money; and for services rendered him, he divided it with the men in whose possession it was found! Originally the seven sacks must have contained at least from 10 to \$30,000. The men now on trial state the same that were on Bushy Island, and received part of the money that was carried there by the Frenchman.

HORRIBLE SCENE.—A scene was exhibited near Butler's Falls, on the Delaware, a few days since, the bare rental of which is enough to freeze the blood of the listener. A gentleman from that quarter gives the following particulars. We do not vouch for their correctness:—

A workman on the Canal (we did not learn his name) loaded his gun towards night, as he said to shoot intruders upon the locks, and left it standing in a corner of his house. His wife, fearful of the consequences, during his temporary absence from home removed the flint, and left the piece in the same situation. The husband, on his return late in the night, ordered his wife to hold, in company with a small boy, where she had lain but a short time, when he came into the room, and pointing the gun directly at her, snapped it with the intention of lodging the contents in her body. The piece not firing, and perceiving that the flint was removed, he seized a lighted candle, and holding it to the pan, succeeded in discharging it; but from the awkwardness of his position, being unable to take aim, the charge missed the intended victim. The woman and boy then fled in opposite directions. The monster, filled in the pursuit of his wife, pursued the boy, and shot him on one of the locks of the Canal. A slight scuffle ensued, when suddenly loosening his hold of the lad, he fell over into the lock, and was instantly killed by the fall.—*Orange Co. Patriot*.

Two persons were playing cards in a barn, in Middletown, Danbury county, on Saturday, when they quarrelled and fought concerning the stake, 12 1/2 cts. and one killed the other. The offender has been secured and lodged in the Danbury jail. An inquest was held over the body of the deceased, whose name was Joseph Sanford, and a verdict of murder returned against the survivor.

A little before 12 o'clock on Sunday night, alarm of fire roused us from our first slumbers. It proved to be at the Union Hotel in Georgetown, which extensive range of buildings was entirely destroyed in spite of all the exertions of the citizens with the fire engines. The fire was at first seen issuing from the roof by the watchman in the street; and the building is so lofty that the engines, though well supplied from the canal, could not throw the water on the roof so as to act effectively against the spread of the fire. The property thus destroyed has been valued, we believe, as high as a hundred thousand dollars, and the buildings are believed to have cost sixty or seventy thousand, though not of that value at the time of their destruction. Still it was too valuable not to be a heavy loss to its owners, with whom we all sincerely sympathize. There was, we understand, no insurance upon the property.—*National Intelligencer*.

EXTRAORDINARY INSTANCE OF CANINE SAGACITY.—We have seen and read many instances of the almost incredible approaches to human reason by the dog—but few more astonishing than one which recently occurred.

A gentleman, who had been residing several weeks at West Point, and kept his dog, a fine setter, went with him a few days since as far as Newburgh, in a steamboat; and carried him thence about twenty miles into the interior, where he left him in charge of a servant. On Wednesday last the animal was missed,—and after having fruitless search made for him, was given up as lost. His owner, in going up the river on Saturday, was told by a gentleman, that his dog was at West Point, and it was afterwards discovered that he had found his way to Newburgh, hung about the hotel where his master had put up, until the boat from New York had made its appearance at the wharf. Discovering the direction of the vessel, he returned to the house, and when the "down boat" arrived, he deliberately got on board and took his passage for Cozzen's Hotel, and upon landing, made his way immediately to his old quarters. It is worthy of remark, that he had been but one standard before the place whence he escaped.—*N. Y. Standard*.

GREAT NATURAL CURIOSITY.—On board the brig Charles, Capt. DeVereux, of Boston, which arrived at New York, from Buenos Ayres, was brought a great natural curiosity, being an amphibious animal of the size of a young heifer, and in appearance partaking of three species of animals, the elephant, the hog, and the jack ass. He was taken on one of the large rivers about 1000 miles North West

of the city of Buenos Ayres, by some of the inhabitants of the country. Having been seen to leave the river and go upon land some distance, 20 men on horseback divided themselves into four parties, to intercept him on his return. One party fell in with, and succeeded in capturing him with the "lasso" (a noose of hide) with which those countrymen are very expert. The animal is remarkably swift and powerful, but quite docile. A letter from a gentleman many years a resident in Buenos Ayres and Brazil, represents this animal as very curious and rare, an inhabitant of the interior of South America. The owner, who attends the animal for exhibition, is a man of large landed property, but at present unacquainted with the English language. The merchants to whom he is consigned, intend to have him brought in the brig to this city, where he will first be exhibited. The denomination given by Naturalists to this animal is the "Tapir."—*Boston Courier*.

GOLD WASHING.—According to the investigation of a German naturalist, the river Elder, which traverses part of the dominions of Hesse Darmstadt, Hesse Cassel, and Waldeck, contains as much gold as any of the rivers of Brazil. A company, on a large scale, is now forming, to benefit by this discovery.—*N. Y. D. Jde*.

Atrocious Murder.—We have received an extra from the office of the Warren (Ohio) News Letter, containing the following:—

On Thursday the 9th inst., Ira West Gardner, of Gustavus, was committed to the jail of Trumbull county, charged with the murder of Maria Gardner, aged about fifteen years, the daughter of his wife.—The circumstances related to us were as follows:—

The deceased had resided with her mother and Mr. Gardner, but owing to some family difficulty, she determined to do so no longer, and on Tuesday went to one of the near neighbors, where she remained overnight. Previous to her departure she gave her friend to understand that it was her intention to return. Gardner in vain remonstrated, and on Wednesday induced his wife to go to the neighbors and persuade Maria to return and live with them. She did so, and Maria consented to accompany her home, not to remain, but for her clothes which she had not previously taken away. At this time Gardner was in his own house in company with Mr. Bidwell, and as the mother and daughter approached, he went out and met them in the road near the house—laid hold of Maria and plunged a large butcher knife into her breast, and immediately repeated the fatal stab. Mr. Bidwell hearing the screams of the deceased, ran directly to her relief, but it was too late, the shocking deed was done.—Gardner on the appearance of Bidwell, dropped the knife, gave himself up, and was forthwith bound and secured by Mr. Bidwell. The girl as soon as released from the monster's grasp, ran a few rods, fell down, and immediately expired.

Gardner is now in prison, and as the whole affair will undergo a legal investigation, we forbear further remarks on this unparalleled and barbarous transaction.

CHOLERA INTELLIGENCE.

WASHINGTON CITY.—The fatality of this disease augments, it would appear daily. The Report of the Board of Health is confessedly below the truth, from want of the means of ascertaining it. The disease is, however, pretty much confined to one or two spots. There was yesterday two or three more deaths in the Square we have already mentioned a population of the General Post Office; making a total of not more than 200. With few exceptions, the victims are such as might be expected to be the subjects of epidemic disease.

Report of Cholera cases by the Board of Health for the last 24 hours ending at noon on Monday:—New cases 25, deaths 13.

[Several deaths in the First Ward among colored people—number not known; there being no official report.]

From Norfolk, we learn that Friday's Report of Burials did not embrace a single case of Cholera.

BALTIMORE, Sept. 3.—Report of deaths by Cholera for the 24 hours ending at 10 o'clock this morning: In private practice 31—Hospitals 3—total 35. White 21; colored 14.

PROVIDENCE Sept. 2.—Four new cases of Cholera reported. Sept. 3.—Four new cases.

HEALTH OF NEW YORK.—The city inspector reports the deaths of 324 persons during the week ending Saturday, Sept. 1st, of whom 133 died of Malignant cholera.

MARRIED.

In this city, on Monday evening last, by Rev. Mr. Smith, Mr. George Bergh, to Miss Caroline M. Hoadley, daughter of Jeremy Hoadley, Esq. all of this city.

At Mansfield, by Rev. Anson S. Atwood, Mr. Ezekiah Davis, Principal of Alton Seminary, at Alton, Illinois, to Miss Myra Barrows, daughter of Mr. John Barrows, of Mansfield.

At Glensbury, by the Rev. Mr. Jarvis, Col. S. Rockwood, of Oswego, N. Y. to Miss Augusta Goodrich, daughter of the late Capt. Jeremiah Goodrich, of the former place.

At West Hartford, by the Rev. Dr. Perkins, Mr. Walter S. Hunn, to Miss Mary Lyman, both of this city.

DIED.

At North Ridgeville, Lorain county, Ohio, on the 21st, Mrs. Fanny West, wife of Mr. Francis West, and daughter of the late Gen. Elijah Chapman, of Tolland.

In Norfolk, Mr. Joseph Jones, aged 82 years. In Windham, Portage county, Ohio, Miss Mary M. Jackson, aged 25, late of Cornwall.

At Danbury, Mr. Eliakim Benedict, aged 75 years. At West Hartford, John Treat, Esq. aged 88.

At Berlin, (Kensington society) Mr. James Dunham, 37.

At East Hartford, Mr. Chester Burnham, aged 36. At Cheshire, on the 25th ult. Doctor Charles Shelton, aged about 46. Dr. S. was ill but a few days of the quincy. He advised that an incision should be made on his throat. His brother physicians urged a delay of a day or two. He became unable to speak, and on Tuesday last, whilst anxiously waiting the arrival of Dr. Hubbard of this city, he wrote on a piece of paper that he must die if something was not done immediately, and in a moment fell back and expired. Dr. S. was highly esteemed as an able physician and a worthy citizen. He was a Senator from the 6th District in the last Legislature.

CICERONIAN LYCEUM.

THE regular meetings of the Lyceum will be resumed, commencing on Monday evening, Sept. 10th, at half past 7 o'clock, at the usual place, at which time a Lecture will be delivered by the Rev. G. F. Davis.

SUBJECT OF THE LECTURE.

"The duty of Courtesy between those who differ in opinion." A full attendance of the members is requested, and ladies and gentlemen generally are respectfully invited to be present.

Hartford, Sept. 1.

H. WALKLEY, Sec'y.

BRISTOL LYCEUM.

Meet Sept. 12, at the Baptist Lecture Room, at seven o'clock.

Question for discussion.—Has Ambition been the cause of more bloodshed than Superstition?

NOTICE.

The new Baptist Meeting-House in Springfield, Mass. will, by permission, be dedicated to the worship of God, on Wednesday, the 12th Sept. next, at 2 o'clock, P. M. Ministers and other friends are respectfully invited to attend, and take part in the exercises.

NOTICE.

The Board of Managers of the Connecticut Baptist Education Society are hereby notified that their next Quarterly Meeting will be held at the Baptist Meeting house in the city of Hartford, on Wednesday the 12th of September next, at 10 o'clock A. M. SAMUEL S. MALLERY, Secretary. Willington, August 20, 1832.

NOTICE.

THE Baptist Church in Wallingford have agreed to hold a protracted meeting at their meeting house, to commence on Tuesday, the 18th of the present month, at 1 o'clock, P. M. Ministering and other brethren are earnestly solicited to attend. Sept. 8. SIMON SAILER.

WARREN ASSOCIATION.

THE 65th annual meeting of this body will be attended at the Baptist meeting house in Warren, on Wednesday, the 12th of September. Rev. R. F. Pattison, of the First Baptist Church in Providence, is appointed to preach the introductory sermon. Rev. Pharesellus Church, in case of failure. Prayer meetings will be attended, at bell-ringing, in the morning of Wednesday and Thursday. A sermon may be expected on Tuesday evening (preceding the day of meeting) at 7 o'clock. The introductory sermon will be delivered at half past 10 o'clock, A. M. on Wednesday. At 7 o'clock, P. M. the annual Missionary discourse may be expected, after which a collection will be taken, to aid in diffusing religious light and gospel privileges in the "dark corners of the earth."—Other religious exercises may be expected, of which previous notice will be given.

The Committee of Arrangements will be in session at the Baptist meeting house on Tuesday afternoon and Wednesday morning, to receive the clergymen, messengers, &c. and conduct them to their lodgings.

Warren, R. I. Sept. 1, 1832.

NOTICE.

THE infant Church in Avon, relying on the blessing of God, in the use of the means which he has appointed, have set apart the 2d Tuesday in September next, (being the 11th,) for commencing a protracted meeting for preaching, exhortation, and prayer, to be continued as long as duty shall seem to require; and they hereby affectionately invite ministering and private brethren to visit them on the occasion, and help by their labors and prayers, in the work of the Lord.

GURDON ROBINS.

NOTICE.

THE Board of Managers of the Connecticut Baptist Convention are hereby notified, that the quarterly meeting of said Board will be held in the Conference Room of the Baptist Church in Hartford, on Wednesday, the 12th inst., at 1 o'clock, P. M. JOHN COOKSON, Secretary. Middletown, September 1, 1832.

NOTICE.

THE First Baptist Church in Colebrook have agreed to hold a protracted meeting at their meeting house, commencing on Tuesday, the 25th of September.—Ministering brethren and others are respectfully and earnestly invited to come and aid us in our endeavors to advance the Redeemer's cause.

In behalf of the Church,
JOSIAH M. GRAVES, Pastor.

NOTICE.

THE members of the Connecticut Baptist Education Society are hereby informed, that there will be a special meeting of said society, in the Conference Room of the Baptist Church in Hartford, on Wednesday, the 12th inst., at 3 o'clock, P. M. JOHN COOKSON, President. Middletown, Sept. 1.

NOTICE.

THE Wilton and Ridgefield Baptist Church have agreed to hold a protracted meeting, by the leave of Providence, at their meeting house, recently built in the town of Reading, about four miles south-west of Reading village, to commence on Thursday, the 13th of September, at 10 o'clock, A. M.—Ministering and other brethren are affectionately invited to attend, and aid in the use of those means which God has so signally blessed in multitudes of other churches in our land.

SABBATH SCHOOL LIBRARY BOOKS.

FOR SALE AT THE DEPOSITORY, KEPT BY

F. J. HUNTINGTON,

Continued.

Destruction of Jerusalem,	Juliana Oakley,
Life of Samuel Pierce,	George Wilson,
Dairymen's Daughter,	Shepherd of Salisbury Plains,
Wild Flower,	Hedge of Thorns,
Rose's Devout Exercises,	My Grant,
Scenes in Switzerland,	Parental Affection,
Human Franks,	Salutary Advice,
The Pocket Bible,	Grandfather Gregory,
Millennium,	The Lady at the Farm House,
Memoirs of Augustus,	Fisherman and his Boy,
William and his Uncle,	Buds and Blossoms,
Alice and her Aunt,	Five Sisters,
Orphan Lucy,	John Laidlaw,
Christian Pilgrim,	The Tablet,
David Brainerd,	Sunday Evening Lectures,
Martin and his Scholars,	Young Astronomer,
My Friend's Family,	Evenings at Home,
Election Day,	Tales of Central Africa,
Five Apprentices,	Mrs. Spencer and her Teachers,
Broken Hyacinth,	Tales of American History,
Scripture Illustrations,	Incidents in Life of Dwight,
Col. James Gardner,	Biography of Young Persons,
S. S. Teacher's Guide,	Domestic Scenes,
Moravian Mission,	Lives of Remarkable Youth,
Pierre and his Family,	Robert Cuts,
Couns	

POETRY.

THE TREASURE THAT WAXETH NOT OLD.

O, I have loved, in youth's fair vernal morn,
To spread imagination's wildest wing,
The sober certainties of life to scorn,
And seek the vision'd realms that poets sing—
Where nature blushes in perennial spring,
Where streams of earthly joy exhaustless rise,
Where Youth and Beauty tread the choral ring,
And shout their raptures to the cloudless skies,
While every jovial hour on downy pinion flies.

But ah! these fairy scenes at once have fled,
Since stern Experience waded her iron wand,
Broke the soft slumbers of my vision'd head,
And bade me here of perfect bliss despond.
And oft have I the painful lesson conned,
When Disappointment mocked my wooing heart,
Still of its own delusion weakly fond,
And from forbidden pleasures loath to part,
Though shrinking oft beneath Correction's deepest smart.

And is there nought in mortal life, I cried,
Can soothe the sorrows of the laboring breast?
No kind recess, where baffled hope may hide,
And weary Nature lull her woes to rest?
O grant me, pitying Heaven, this last request,—
Since I must every loftier wish resign,—
Be my few days with peace and friendship blessed,
Nor will I at my humble lot repine,
Though neither wealth, nor fame, nor luxury be mine.

O give me yet, in some sequestered abode,
Encircled with a faithful few, to dwell,
Where power cannot oppress, nor care corrode,
Nor venomous tongues the tale of slander tell;—
Or bear me to some solitary cell,
Beyond the reach of every human eye,
And let me bid a long and last farewell
To each alluring object "neath the sky,
And there in peace await my hour, in peace to die.

"Ah, vain desire!" a still small voice replied;
"No place, no circumstance, can Peace impart;—
She scorches the mansion of unvanquished Pride,
Sweet inmate of a pure and humble heart;—
Take, then, thy station—act thy proper part—
A Saviour's mercy seek—his will perform;
His word has balm for sin's envenomed smart,
His love diffused, thy shuddering breast shall warm,
His power provide a shelter from the gathering storm."

O welcome hiding place! O refuge meet
For fainting pilgrims, on this desert way!
O kind Conductor of these wandering feet,
Through snares and darkness, to the realms of day!
Soon did the Sun of Righteousness display
His healing beams; each gloomy cloud dispel;
While on the parting mist, in colors gay,
Truth's cheering look of precious promise fell,
And Mercy's silver voice soft whispered—"All is well."

D. Huntington.

FROM THE RELIGIOUS INTELLIGENCER.

ON THE DEATH OF AN AGED MAN.

Haste weary spirit!—to a realm of rest,—
Sorrow hath had her full term of weal and pain
With a destroyer's fury pierced thy breast,
But thou, the victory, through Christ, didst gain,—
Haste! free from stain.

Years wrote their history on thy withered brow,
In furrowed lines—and time, like ocean foam,
Broke o'er the shores of hope, till thou didst know
Earth's emptiness.—But now, no more to roam,
Pass to thy home.

Eldest filial love thy thorny journey strew'd
With fragrant flowers of tenderest sympathy,
Pouring the harvest of its gratitude,
When the waste world but weeds of misery
Spread for thine eye.

Take up the triumph-song—thou who didst bow
So long and meekly "neath the chastener's rod"—
Thou, whose firm faith beheld with vision'd glow,
The resurrection gild the burial-sod,—
Pass to thy God.

L. H. S.

FROM THE NEW YORK BAPTIST REGISTER.

AN ACCOUNT OF MRS. KINCAID'S LAST ILLNESS AND DEATH.

We are indebted to Dr. L. C. Paine, for the following interesting letter from Br. Eugenio Kincaid, giving the particulars of the departure of his beloved wife.

MAULMEIN, Jan. 10, 1832.
VERY DEAR SIR—I have just received your kind and interesting letter, dated June 26th, 1831, in answer to the one I wrote you at the mouth of the Ganges. I wrote you again in the June following, also to my dear friend Villetta Cornell. I have one request to make of you both; that is, that you write as often as every three months. You do not know how valuable and interesting your letters are to me. You both understand the art of writing letters—you detail particulars—every incident is interesting.

However, at present I shall feel myself excused to write to you on one subject only. It becomes my painful duty to give a detailed account of some of the most afflicting events of my whole life. Hitherto I have been a stranger to sorrow—the cup of affliction has been dealt out to me with a sparing hand. My family was dearer to me than my own life, and a residence on this side the waste of waters, far from kindred and friends, served to endear them an hundred fold. Separated as we were from the land of our fathers, and surrounded by thousands of poor ignorant heathen, our own humble house became a world of itself;—together we wept and prayed around the family altar, and together labored for the acquisition of that language, by which we might communicate the glorious Gospel to the millions of Burmah. We entered into the work with the most sanguine hopes of ultimate success.

But now, sir, I am left to make my way alone on these pagan shores. The friend, the companion, the wife of my youth has been early called from the scene of her labors;—her toils are ended;—she weeps and prays no more.—You know what it is to see the cold sweat of death gathering over affection's fairest form;

and all that was lovely in life, fading and withering under the influence of deadly disease!—You know what it is to shed tears of unavailing sorrow over the grave that encloses one dearer than life! After we arrived in India, we were blessed with excellent health until the rainy season began; when we had a slight attack of the intermittent fever, but after about ten days it left me without taking a single potion of medicine;—it was otherwise however with Mrs. Kincaid. She had this fever at intervals for about two months; but it seemed to wear upon her but very little, so that she continued studying the Burman language. At this time she had an attack of the bowel complaint, which reduced her very fast. Both the fever and the bowel complaint were soon removed, but their debilitating influence had been the means of bringing on another disease, peculiar to this climate, and very fatal to foreigners.—Until this time we had apprehended nothing alarming. Dr. Brower of H. M. 45th Regiment, attended daily, and Dr. Anderson, of the staff, often attended in council. These gentlemen, advised, as the only effectual remedy for this complaint, a removal to some northern climate, as soon as Mrs. K. should be able to go on board ship. On the 10th of November, Mrs. Kincaid was made the happy mother of a son. Herself and child during the first five days were very well, and we had every prospect of getting out to sea in a short time.

On the 10th, she was taken worse, so much so, that I relinquished all hopes of her recovery; however, about the 23rd and 29th every symptom appeared favorable. She expressed an anxiety to get out, thinking that a little change would prove serviceable both to body and mind. The physicians approved of it, and I had her carried out in a palanquin, morning and evening until the fifth of December. Our little babe was taken ill on the fifth, and continued sinking until the 8th, when he went into convulsive fits; from the first fit recovered, but a few hours after, he went into the second and expired. Mrs. Kincaid sat in a chair, and held him in her lap. I begged of her for my sake, and for hers, not to exert herself, but a mother's affection prevailed over her better judgment. However when she saw that its emancipated spirit had taken its upward flight, she became entirely calm, and felt so satisfied that it was all for the best, that she often told me, she had not one wish to have her sweet babe restored to her again. We both felt that this entire resignation to the will of God, was a kind mercy of our Heavenly Father. From this time to the 15th of December, there was no perceptible change, except a gradual loss of strength. Most of the time previous to this, I had felt an awful presentiment on my mind that my dear wife would not recover, but any favorable change filled me with hope.

The first of November, I laid aside my books, and relinquished all labors except to preach to the English, and made it my whole business, night and day, to administer to her wants. December 18th, Lord's day, I perceived that the disease was rapidly approaching a fatal crisis. After considerable conversation I told her it was time for meeting, and that I had one person to baptize. She said, "Very well, but you will return as soon as possible." I returned before 12 o'clock, and we had as much conversation as her strength would permit.—After preaching again in the evening, on this subject, "For our light afflictions which are but for a moment," &c. we both felt that this probably would be the last evening we should spend together on earth. I told her this separation was awfully painful, but I perceived it to be the will of God. She said her hope was in Christ, but she had not that cheering prospect which she wished, yet she felt weaned from the world, and could leave her family in the hands of God. Much to the same purpose was said at intervals till 11 in the evening, when she urged me to lie down a little time and rest, (perceiving that I was much exhausted.) At 1 o'clock, I got up and seeing that she was fast going, I gave her some lavender which revived her and she fell into an easy sleep till about 2, when she awoke and said to me in a clear voice, "I am now dying," and raising her eyes continued silent. I applied some restoratives to her temples, but soon perceived the cold clammy sweat of death gathering on her forehead: after a little time a heavenly smile came over her countenance, and more of the Divine presence I never felt; there was something friendly in the approach of death, and with pleasure I could have unrobed myself and descended with my dear companion into the dark valley;—heaven seemed to be just at hand, and glories of the eternal world rose in delightful majesty before me.—Never before did I feel such strength in prayer. Never before such entire resignation to the will of God. I stood in silent watchful attention to see the spirit fling its last look on the world; and wing its way to the throne of God. After this she did not speak, but continued looking upwards with a countenance that indicated that she had caught a glimpse of the brighter visions of eternity. About 4 o'clock on the morning of December 19th, she resigned up her spirit, without a struggle or a groan. When I saw that all was over, I called a Burman female who was sleeping in an adjoining room, and said to her in the Burman language "The teacheress is dead." The sound awoke little Wade, and springing from his bed, he cried out in the most heart rending manner, "Is my ma dead? Is my ma dead?" and for a time he was inconsolable. Few children of his age ever received more instruction from a parent. During the last six or eight months his dear mother labored much to instruct him in the knowledge of religion, and often took him alone, and prayed for him. Impressions were made on his mind, which I trust will never be forgotten.

Brother Judson and sister Bennett were the only members of the mission family who were here during these painful trials, and nothing was wanting on their part that could be done. Their kind, Christian sympathies have been balm to my bleeding spirit.

The funeral was attended by a large number of English and Burmans. Col. Shaw issued an order, unsolicited, for all the members of the church to have permission to attend; this was kind and thoughtful. Br. Judson delivered a deeply impressive discourse on the resurrection, and many a veteran soldier wept over the awful solemnities of the grave.

Thus, my dear Sir, I have given you a hasty narrative of facts, and you know how to sympathize with me. God has prepared me beyond any thing I had expected, to endure this trial. I see that God has done it, and I feel no disposition to murmur. Every effort was made which kind and skillful physicians could make to arrest the progress of the disease, but all proved unavailing; and I can now see that my dear Ahny had been preparing to leave the world. At times she felt much distress of mind, and very often talked of the hardness of her heart: at other times she felt comforted with the promises of the Gospel, and rejoiced in the hope of immortality.

Some of the most lovely and amiable dispositions which adorn the people of God, she exemplified in her life. That meekness and humility which shrinks from observation, and feels its own unworthiness, and induces a person to esteem others as better than himself, she did possess in no ordinary degree. She has now gone to the full participation of that rest which remains for the people of God—the darkness, and hardness of heart over which she mourned, and so often wept, are now removed, and her spirit, all beautiful and holy, joins the society of the redeemed in the paradise of God. A little time longer we travel in this vale of tears, and then hasten to join our friends who have gone before us. The way is short—the time is near—and how amiable! how lovely is the Christian religion when brought in close connexion with the lowly couch of death! It is the hand that wipes away every tear; it is the balm that heals the wounded spirit; it is the eye that looks undaunted on the king of terrors; it is that friend that sticketh closer than a brother.

When I think of the loveliness and purity at which the saints arrive in heaven—the unutterable glories which emanate from the eternal throne—that they are associated with patriarchs, prophets, and apostles, and the redeemed of every land and every age, and are forever beyond the reach of sorrow—I feel a most perfect submission to the will of God. But Sir, I cannot always look steadily at those things which are above, and read with unwavering faith the promises of my Heavenly Father. All is well; I see so much of heaven that I can despise the vanities of earth, and look, if not with pleasure, yet with calmness, on the storms of life. I see that vanity is written on all that is earthly, but stability and glory on all things that are above. I feel some little desire to be lifted above the earth, and to labor more faithfully in the cause of God.

Probably I may leave this place before long, and go into Burmah Proper. I am looking with some anxiety over this idolatrous land, and feel willing to enter the field in the name of the Lord of Hosts. What to do with my little boy I know not. To send him to America appears to be the only wise course; but it is a trial which I feel poorly qualified to endure. To take him entirely among the heathen, deprived of a mother's prayers, and a mother's guardian care, appears little less than madness. You will remember me very affectionately to all my dear friends, and let them know that the Gospel which I have so often preached to them, has been to me a source of consolation in adversity. Let them know that God has been my refuge; and though my heart has been torn with the deepest anguish, I have been enabled to look towards that home where the weary are at rest. My last and best wish to them all is, that they may live near to God.

I have just learned that the only ship going to Calcutta for some time, will leave to-day; and as I have some writings to forward, I will send this letter just as it is. I have written to no other one the particulars of Mrs. Kincaid's sickness and subsequent death, except her parents; you are therefore at liberty to put it in the Register. I have no time to correct—you will be so kind as to do this, where you see it wanted.

Yours, in Christian love,

EUGENIO KINCAID.

Dr. L. C. Haine, West Galway.
P. S. I have baptized 90 in the English church, and we have much encouragement that many more are to be brought into the fold of Christ. Blessings from heaven are descending upon Burmah.

ANDREW FULLER.

HIS LONDON BEGGING BOOK.

At the late anniversary of the London [Congregational] Missionary Society, one of the speakers, Rev. J. Litchfield, said he held in his hand a very insignificant looking little book; it was literally and truly a begging book—the book which Andrew Fuller brought to London, when he first appeared in this city to solicit aid for the Baptist Missions. It contained the names of Newton, and Cecil and Scott, and some of the congregations of different denominations; the book was to be transferred to another friend to the heathen who visited London for the same purpose, and Mr. Fuller told the pains to number all the names, and in about the middle of the book he commenced a chapter of comments upon the persons. Should he read the extract? Opposite one name was placed, "He is a prosperous young man, and he is as generous as prosperous;" and now let wives bear this, "his wife is not so generous; if you can find him from home, or by himself, so much the better." This was not as it should be; wives should not stand between their husbands and the cause of God. But there was another entry; and the tables were turned, for the husband was described as covetous as his wife was generous. There was another entry to which he would just refer. Mr. Fuller called, in the course of his perambulations through this great city, at a certain house, and stated

his case, and was refused, because the missions were Baptist missions; and the individual stated that he could not conscientiously give to the Baptist because he was not a Baptist. Might God deliver us from such consciences as these! But the book added, "Mr. T. Wilson has not so tender a conscience."—This was as it should be, and he hoped he never would have such a conscience. Notwithstanding his donation that morning, he hoped, if it was necessary to appeal to mercy as well as justice for the reparation of damages and ravages in the West Indies, that he would not have a very hard conscience, but be found as willing to give to the Baptist as to the London Missionary Society.

A WORD TO SABBATH SCHOLARS.

I want to say a few words, so plain that the youngest of you can understand what I mean. You are now enjoying the blessed privilege of attending the Sabbath school. In so doing, you are associated with 2,000,000 of your age, who are engaged in this delightful employment.—Yes; you make a part of the two millions in the whole world who meet every Lord's day to study the Bible. Do you know how many two millions make? If you should begin in the morning, and count one, two, three, and so on, every time the clock clicked, and not stop to eat, or drink, or sleep till you had counted the number, it would take you more than three weeks. Now you are a part of this great number of children. Through the kindness of your parents and friends, you are enjoying the use of the library. Through the labors of your teachers you are taught the word of God; and many of them are praying for your souls that you may be prepared for Heaven. Are you profiting by these privileges?

But some little boy or girl, now reading this, who loves play more than books, and who thinks more about play while in the Sabbath school; than that God sees him or her, says "I can't much privilege, I'd rather stay at home than go, if father and mother would only let me."—Now I want to say to such a one, there are many children in this town that would like to go to the Sunday school, but their parents forbid their going. Besides, there are 133,000,000 of children in the world, between the ages of seven and fifteen years, that have no Sabbath school to which they can go. Do you ask how many are one hundred and thirty three millions? To begin and count, as I said before, every time the clock clicks, it would take the whole time for five years to count them all. Well, now, these children are not taught to love their parents.—And their parents, not having Sabbath schools and Bibles, don't love their children. The children also quarrel, and lie, and steal, and do all these bad things. Their parents also throw their children into the fire, and into the rivers or ocean; and give them to wild beasts, such as tigers, crocodiles, &c., and sometimes bury them alive, because they think it is worshipping God.

The people are not so savage and wicked everywhere where they have no Sabbath schools. But in many parts of the world it is so. In a great many parts of Asia and Africa, and North and South America, and New Holland, and a great many islands of the sea. Is it no privilege, then, to belong to the Sabbath school, where you are taught the word of God, which is not only able to make you wise unto salvation, but also able to make you happy in this life, by teaching you to love each other, and to love your parents, and to love all mankind?

I want, then, to ask you again, how do you profit by your privileges? I want, my youthful reader, to have you ask yourself now, and keep asking yourself all day, what improvement have I made since this year began? Do I love God any more? Do I love Jesus Christ any more? Do I love to pray any more? And I want to have you think every night when you go to bed, and every morning when you get up, and when you go to school in the week time, and when you go about your play, that you must have a new heart or you can never go to heaven—that before a great while you will have to die and be laid in the burying ground, and then what will become of you if your soul don't go to heaven? While you think of these things, read your Bible every day, and see what that says about going to heaven. As you read in the third chapter of John, "except a man be born again he cannot see the kingdom of God," read also what is said in the twelfth chapter of Ecclesiastes, where God speaks directly to you, "Remember now thy Creator in the days of thy youth;" and again, in Proverbs, eighth chapter, "They that seek me early shall find me."

A PICTURE.

The following from the Pioneer, presents a distressing view of morals in the West. Will not the friends of Home Missions wake up quick?

Violation of the Sabbath!—It is a mortifying circumstance, but sustaining the position that we do as a preacher of the gospel, a member of the Baptist community, and the conductor of the only religious paper in this state, we are constrained to take notice of a most wanton violation of that sacred time, which the Baptist denomination as such regard as the Lord's day, or Christian Sabbath.

A preacher of the gospel in this country, claiming to be a "United Baptist," and who has heretofore aspired to rule the state, on the second Lord's day in this month, employed a large number of hands in the harvest field, with bountiful supplies of whiskey! No special call for this. The season was favorable, no wheat likely to suffer. It is said there was considerable frolicking at his house, or fun and levity at least among his negroes.

But this is not the worst. The next Sabbath the same preacher, learning that the indignation of the moral, virtuous, and religious community was aroused against this wanton outrage upon their feelings and the moral sense of the people, came before the public, not with an acknowledgement of wrong or apology of distress, and proceeded to justify and exult in his

conduct. He spoke contemptuously of the sacred obligation of the Lord's day,—declared there was no precept or example in that book, (meaning the New Testament) for observing that day, and gave as a reason that others had fixed on other days to reap, he was fearful he might not get a supply of hands. An old man and preacher followed, justified and applauded what his brother had said.

The guilty preacher furthermore made some severe remarks upon laws against violating the Sabbath, and in an electioneering style exhorted the people not to vote for any man for office who regarded that day as the subject of legal claims.

We regret and mourn over such conduct on account of the influence it is calculated to have upon the morals of the community, and the vital interests of religion,—the demoralizing effects upon the habits of our youth. We see in it a lamentable proof of the downward course,—of a persisting to do evil,—of an open invasion of the rights of conscience among a free people. Few men of the world—even Infidels, Deists or Atheists amongst us, would commit such an outrage upon the moral sense of community, and then with unblushing effrontery stand up and justify themselves before the public.—They have more respect for the religious feelings of their neighbors.

NUTMEGS.—Nutmegs, in common, are divided into two sorts. The first, and most valuable, are those which are regularly plucked from the trees as they ripen; and the second, or inferior, consist of such as fall from the tree, and from the delicacy of the fruit, sustain injury by lying for any time on the moist earth.

The first are always sent to the superior market of Europe, the last preserved for the India market.

The dried produce of the nutmeg tree consists of nutmeg, mace, and shell. In 15 parts of the whole produce, there are two parts of mace, five of shell and eight of nutmegs. The nutmeg tree which produces fruit to perfection, is found in New Guinea, Ceram, Gilolo, Ternati, Amboyna, Burao, &c.

SABBATH SCHOOL CLASS BOOK.

LINCOLN & EDMANNS have just published the 2d edition of the Sabbath School Class Book, comprising copious exercises on the Sacred Scriptures. By E. Lincoln, of Boston.

This work is intended as a text book in Sabbath Schools, and comprises a brief view of the Old Testament, a copious view of the New Testament, and a summary of Christian doctrine. The questions refer to the Scriptures for answers. Various explanatory questions are also introduced, for answers to which, reference is made to Malcom's Bible Dictionary, and distinguished in the text by italics. The Dictionary and Sabbath School Class Book are, therefore, with great advantage, used in connexion with each other.

Many thousand copies of the Class Book have already been called for, and the work is rapidly extending in Sabbath Schools in the various States.

Extract of a letter from a Sabbath School Superintendent in the State of Maine, June 1, 1831.

"I prefer your class book before any thing of the kind which I have seen. I believe it will be generally introduced into Sabbath Schools."

Messrs. Lincoln & Edmanns have examined your Sabbath School Class Book, it gives us pleasure to express our satisfaction with its design and execution. The great benefit which a good class book accomplishes, consist in guiding the mind of the scholar in the study of his lesson, and in suggesting topics of conversation to the teacher. To this end, we think your work is well adapted, having avoided in a great degree, the evils of extreme redundancy or conciseness.

W. HAGUE,
P. GAVENOR,
L. BOLLES,
E. THRESEB,
H. MALCOM.

From Rev. Daniel Sharp, Pastor of Charles-Street Baptist Church, Boston.

I have carefully examined the Sabbath School Class Book," and do most cordially recommend its introduction into all our Sabbath Schools. The classification of subjects is good, and the questions are well adapted to the capacities of the young. I have used it in the religious instruction of my own children, and have been glad to perceive, that instead of being perplexed with questions above their comprehension, they have been instructed and pleased.

DANIEL SHARP.

PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is \$150,000, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount, (\$150,000) is vested in Bank funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

Wm. W. Ellsworth,	Martin Cowles,
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Hartford, Jan. 1832.

NEW BOOKS.

Just received, and for sale

By F. J. HUNTINGTON,

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SERMONS OF DO.

REPORT OF A GEOLOGICAL SURVEY OF MASS., made pursuant to a resolve of the Legislature of that State. By Edward Hitchcock, A. M.

A BOOK OF ORNITHOLOGY, for youth. Embracing descriptions of the most interesting and remarkable birds, in all countries, with particular notices of American birds, illustrated with numerous engravings, by Peter Parley.

A BOOK OF MYTHOLOGY, for youth, containing descriptions of Deities, Temples, Sacrifices, and superstitions of the ancient Greeks and Romans, adapted to the use of schools, by Peter Parley.

June 23.